



## World Congress Update

*WSA Executive visits Kalimantan April 15 to 19, 2022...*

News from the WCOT After patiently waiting for the right timing to restart the organization of the Subud World Congress in Kalimantan, Suyono Sumohadiwidjojo, WSA Executive Chair, together with Rusdi Bustillo and Robiyanto Sumohadiwidjojo, WCOT Coordinators, took advantage of a Ramadan-related agenda in Kalimantan organized by the Subud Indonesia National Committee, to have several internal (among ourselves) and external (with the authorities) meetings.

It was a great experience to once again feel the togetherness of Subud members during such Ramadan gatherings, which haven't been possible for the past two years. Throughout these gatherings, the main agenda was to once again unite the memberships through a spiritual event where Latihan, testing and sharing sessions, were held.

A few questions arose during the sharing sessions, expressing concerns about the development of the Subud World Congress in Kalimantan, and related to whether the event is still on track to happen as planned, and what the role of the local membership (from the Rungan Sari and Palangka Raya groups) is, in working together with the Subud Indonesia National Committee.

Suyono, together with the Chairman of Subud Indonesia, Iwan Syamsudin, and Rusdi, emphasized that there is still much work to be done in terms of planning for the upcoming event. The active support offered by the Subud Indonesia National Committee was very much appreciated, and we look forward to a harmonious collaboration.

Though there have not been many updates from the WCOT, background work has continued throughout the pandemic, including the near completion of the registration system (which will be launched a year before the congress), and the congress website, as well as planning-related assessments of potential venues for the World Congress.



*Rungan Sari Group.*



*Robiyanto, Suteja, Mayor Fairid Naparin, Suyono and Rusdi.*

### SUBMISSIONS AND DONATIONS

Submissions to Subud Voice on any aspect of Subud life are welcomed. Send to Harris Smart, [subudvoice@gmail.com](mailto:subudvoice@gmail.com) We rely on donations to keep Subud Voice going. You can donate by going to the **PAYMENTS** button which is located in the toolbar at the top of the page. [www.subudvoice.net](http://www.subudvoice.net)

More importantly, however, we believe that the members share a common responsibility for organizing the coming 16th Subud World Congress in Kalimantan. There is no need to worry about roles and responsibilities, as there are plenty of duties to be fulfilled, whether you are a part of the local Subud groups, or in the wider scope of Subud Indonesia and the whole Subud world.

This event will be just as important for the local members as for those from around the world; so one should not think about everything being separate, or about how the responsibilities are divided, but rather that we are together as one, to always try and support each other in working hand in hand, to make the Subud World Congress in Kalimantan a successful and fulfilling congress for everyone.

Robiyanto, Suteja, Mayor Fairid Naparin, Suyono and Rusdi Besides the local gatherings and visits to the Subud Groups in Kalimantan, other official visits were made to meet the local government institutions in Palangka Raya, the capital of Central Kalimantan. Suyono, accompanied by an International Helper representative, the WCOT team coordinators, and local Subud group coordinators, made several visits, including to meet the local police force departments, as well as Palangka Raya's Mayor, Fairid Naparin.

Both visits were welcomed with open arms, and it was not only to talk about the coming World Congress, but also to give an explanation about Subud around the world in general. The historic relationship between Palangka Raya city officials and the Subud organization has been one of the longest and closest between a Subud committee and an official government body in Indonesia.

Consequently, city officials have always had a good relationship knowing about the existence of Subud in Kalimantan. Greeted with enthusiasm and excitement, we could see that we were not the only ones to be excited about the event; the city officials also are. Hosting such an international event will be a massive achievement for the city, and the officials will try to support it as much as they can.

They are confident that Indonesia's Presidential elections scheduled for February 2024, will not be cause for any concerns or disruptions and that everything will run smoothly. However, much will need to be carefully planned well in advance of when the congress will be held. The WCOT is now getting back into action, and you will hearing more from us soon.

Many Subud events will be taking place in the coming months, including the European gathering in Assisi, Italy, and World Subud Council Meeting later in the year. The WCOT will work around these key events, while also making use of the opportunities to share updates with Subud around the world. The major decision-making processes will involve the whole Subud World Council, as well as the recommendations of the International Helpers.

So, in all, everything will be a collective effort to make key decisions during the lead-up to the event. In the meantime, the team is feeling the momentum to keep going and get everything done. This congress in Kalimantan is not going to be the same as other congresses that have happened in the past. Kalimantan has its own particular set of challenges, especially considering the local conditions, and the WCOT plans to be completely open in answering >



*Meeting with local officials.*

“ *It was a great experience to once again feel the togetherness of Subud members...* ”



*Palangka Raya Group.*



members questions or concerns.

There is a feeling that, as a membership, we have all been tested throughout the challenges of the pandemic, which has kept many of us apart for so long, and we are confident that this coming Subud World Congress in Kalimantan will bring us firmly together once more.

In addition to the official agenda, the town of Palangaka Raya, the Rungan Sari community, the close-lying Suka Mulia neighbourhood, and the villages of Sei Gohong and Tangkiling, are home to a very broad range of Subud enterprises, social projects and cultural endeavours, which will welcome visits from the members attending congress.

Last but not least, we have the utmost importance of the Latihan and other kejiwaan activities that will take place during the event, and around which everything else revolves.

*This article first appeared in [www.subdworldnews.com](http://www.subdworldnews.com)*



*The latihan and other kejiwaan activities around which everything else revolves...*



## ANDIA CALLY ART

### *The divine is in the detail*

Australian artist Andia Cally recently launched her website, Andia Cally Art, which showcases her unique talent as an abstract nature photographer and poet.

Located in the lush, rain-soaked caldera country near Murwillumbah in Northern NSW, Andia's work is inspired by the rich tapestry of "Mother Nature's Canvas". Her macro-lens images invite the viewer to marvel at the often-overlooked detail and minutiae of nature through the lens of love.

"As an artist and poet, I combine my eye for the exquisite and infinite beauty of nature, with a passion for social and environmental justice, to encourage people to pause, reflect, and reconnect with their sense of self, the natural world and their place in it, with a sense of wonder", she explains.

Ever since kindergarten, Andia has been passionate about art and creativity. "Although Mum recognised that I had a talent and proudly displayed the pieces I made in primary school, art wasn't something that was encouraged as a career choice in our household," Andia explains. Neither it seems was writing. Andia's mother tried, without success, to talk her out of studying writing and editing, in favour of something more 'stable and profitable' like psychology. Despite these setbacks, Andia's passion for art and writing has endured and has now become her full-time focus.

Andia's passion for nature photography began during a holiday to Byron Bay 11 years ago. "It was like nature was sending me daily "living love letters" in the form of heart shaped shells, rocks, tree bark, puddles and flowers," she recalls.

She began documenting these heartfelt messages on her phone and soon had so many that she created heart collage cards that she sold online and in stores.

"These daily interactions made me much more aware and in awe of nature's bite-sized beauty, the divinity in the detail, including the ephemeral patterns in the sand, which I started photographing in 2020," she says.

In her work, Andia focuses on the little things that are often overlooked (in life and even in art) in favour of the big picture — sweeping landscapes and aerial overviews.

"From a young age we are taught to 'think big' and 'aim high'. In the process we forget to marvel at the small signs, metaphors and miracles that abound in nature at the micro level.

My photography aims to re-mind the viewer



*Andia's passion for nature photography began during a holiday to Byron Bay 11 years ago...*



*Andia Cally.*



ANDIA CALLY ART



and angelic beings.

Her micro landscapes highlight the importance that each of us plays in the bigger picture and the ripple effect that our individual actions can have on the world around us. "Although our existence as individuals may only represent one drop of water or one grain of sand, once multiplied these tiny forms create a mighty ocean or a majestic sand dune," she says.

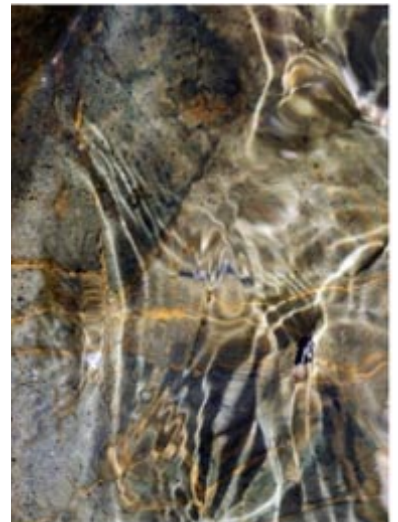
Andia loves the way that the openness of her abstract images encourages viewers to choose their own adventure and find their own unique place and meaning in each image.

"I'm always fascinated to see my images through others' eyes and to appreciate that one image can elicit so many different interpretations. One of the sandscapes I exhibited at last year's local Art Trail reminded me of Mother Mary, while others saw two hands meeting, another a large boat. It just shows how the lens of our own experience shapes what we see. I find that fascinating," she says.

Andia has a long history of championing sustainability in her writing, in her work and through activism. What she ultimately discovered was that the best act of environmental activism for her was getting arty, rather than angry. "Helping others to connect with the exquisite and infinite beauty of nature is for mine, much more enduring than signing a petition on social media. Nature is medicinal and spiritual, and my hope is that by helping others connect to these qualities we can heal nature and it will in turn also heal us."

Andia often sees colour palettes and patterns when she does Lati-

han. All signs that she is doing her soul's calling. Discover Andia's work online at [www.andiacally.art](http://www.andiacally.art) and on instagram. She will be exhibiting locally at the Stokers Art Fair June 12.



## REGISTRATION FOR ASSISI 2022

*Zone 3 informs...*

The registration for the Gathering in Assisi starting on October 26, 2022 (note new arrival date), and ending November 3, 2022, is now open.

Please find the details on the link below :  
[https://subudworldnews.com/userfiles/news/documents/2022/April/Assisi\\_2022\\_invitation\\_-\\_reserve\\_your\\_place\\_now\\_EN.pdf](https://subudworldnews.com/userfiles/news/documents/2022/April/Assisi_2022_invitation_-_reserve_your_place_now_EN.pdf)





# UKRAINE RESPONSE

*SDIA writes...*

So far, Subud members world-wide have donated over \$60,000 to Susila Dharma via their national organisations or directly to SDIA.

We understand the damage caused by this invasion could take many years to repair, and needs are likely to be long-term. Therefore, it is worth taking a step back and making a more long-term plan about the most effective way we can support Ukraine and its people at this time.

The response team is continually exploring ways to maximize our support both within and outside Ukraine. Representatives from Susila Dharma, Zone 4 countries, and Subud members around the world are in frequent communication regarding our ongoing assistance.

There has been a daily email coordination between Subud Ukraine, Zone 4 Rep, SD Nationals and various individuals all doing their part to help get needed materials and support as identified by Subud members in each of the three Subud groups in Ukraine: Kyiv, Dnipro, Cherkassy. On Saturdays there is a coordination call via zoom.

It is heart-warming to witness so many people giving so much time and energy, sharing expertise, and working together to support our brothers and sisters in need.

On a practical level, here are the actions taken together so far:

## **Sending Supplies**

- The Subud Ukraine chair reports the greatest need is medical supplies. He is in contact with local doctors who provide updates on hospitals' needs. Many supplies are unavailable in neighbouring countries, so they are being bought from further away and shipped in.

- SDIA purchased \$15,000 worth of medical supplies, which have now arrived in Poland. Subud Poland members will oversee transport into Ukraine.

- A Subud doctor in Scotland has collected several large boxes of donated medical supplies. She is driving them to Poland, where Subud members there will complete the delivery.

- Subud Ireland organised a transport of medical equipment for Vinnitsa hospitals, the transport is at present on the way through Netherlands, Germany and Poland with help of a whole network of cooperating Subud members.



*People fleeing Lviv. (Photo by Gregor Fische)*



*Dr Maria Armstrong and family in Scotland with medical supplies about to be sent to Ukraine, as well as their safe arrival at their destination.*

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- Subud doctors in Germany and Spain, and a Subud member in the Netherlands, are sourcing supplies through their professional networks.

- Three generators have been purchased and have been delivered to hospitals in Ukraine.

- More generators and medical supplies are expected to be sent as soon as receipt of the first shipments is confirmed.

Supporting needs of Subud members and their communities

- A helper in the Kyiv group has been buying food, medicine and warm clothes to help elderly neighbours who cannot leave their homes.

- A member of the Dnipro group is organizing art workshops and deliveries of craft supplies and toys for children in a refugee camp (150+ people) next to her city.

- SDIA sent \$2900 to Subud Ukraine, followed by \$2000 more. The money is being distributed between the three Subud groups to fund members' charitable activities as well as their families' Additional funds will be sent as more needs arise.

- Overall Subud Ukraine reports there is little financial need among members at this time. Most are retired, still receiving their pensions, and in areas minimally affected by the conflict.

### Supporting needs of refugees leaving Ukraine

- Susila Dharma is providing funds to cover housing, transport and other expenses incurred by Subud members and their extended families leaving Ukraine.

- A Subud member in Poland is hosting 10 refugees, including 4 children, in his family's country home. He has space to host 4 more.

- Smaller numbers of refugees are being hosted (or soon to be hosted) by Subud groups in Germany, Austria, Italy, and Czech Republic. Subud groups in France, UK and Portugal have also offered accommodation and Subud USA has offered to publicize any need for hosts.

In addition to the practical support, all Subud members are invited to join a latihan to support Subud

Thank you again for your generous and compassionate response to the hardships affecting our brothers and sisters in Ukraine. We will continue to keep you informed as new developments occur.



*Matvey: first generators arrive in Vinnitsa.*

## ZONE 4 REPORT

Dear Brothers and Sisters in Zone 4, As you can read in the attached SDIA newsletter, the joint WSA and SDIA appeal for donations for Ukraine (and also

the early call for donations by Subud Germany) have been answered with great generosity. Thank you all! Following your many questions, here is a short report about the help organized.

A team of SDIA and SD nationals, Subud Germany, Poland, France, Austria, Netherlands, UK and Zone4 has been busy spending your generous donations for help to Ukrainian hospitals and communities and to Ukrainian Subud brothers and sisters. Ukraine's chair, Matvey, has been providing contacts to hospitals and doctors, and lists of most needed medical material and generators, has been organizing transports from Poland and checking that the things bought reach those who really need them - an incredible amount of work. And yet he is always available to answer our numerous questions.

Martin, Subud Germany chair, activated his hospital network to buy medical material and established cooperation with the NGO Refugees Foundation, which brought the material directly to a hospital in Vinnitsa, Ukraine. Martin's cooperation bore fruit in a joint purchase of a specialized ul- >



trasound-machine (to detect shrapnel fragments in injured bodies).

Halim, Poland's KC, has been buying medical material and generators in Poland bringing these to Ukraine with the help of his relatives.

Subud Austria co-financed the first transport of much needed generators.

Now more transports are on the way from the Netherlands and France. Currently, a big shipment of specialized bandaging material sent by SDIA executive chair, Hamidah from USA, is going through customs formalities in Warsaw, before being sent to Ukraine.

Holger from Subud Germany, with the help of a Dutch NGO, organized 1007 sleeping mats.

Hamidah, SDIA executive chair, keeps the team together by moderating concise weekly meetings and keeping us all informed about what is going on.

Support also flows directly to Subud members in Kiev, Cherkassy and Dnipro – to help finance necessary medication, heating and food for elderly Subud members – and also to support joint activities of Subud members to help their communities.

Maria Tkachenko in Dnipro used our support to buy arts material and offer arts workshops to a large shelter home for children evacuated from the war areas. Above is a drawing by a refugee girl. For more information about Maria's art work with children see facebook page:

<https://www.facebook.com/olyaskur>



## WORLD CONGRESS PODCASTS

*The WCOT informs...*

In collaboration with the BPI Podcast Studio, the World Congress Organising Team (WCOT) has decided to produce congress-related, conversational podcasts to keep members informed of developments in Kalimantan, leading up to the 16th Subud World Congress there, in January 2024.

Rather than arranging translations of each podcast (too time-consuming an undertaking) it has been decided to create different ones in various languages, which will be uploaded independently throughout our media as they become available. Spanish and Indone-

sian ones will be coming shortly.

The first conversation (in English) is between the WSA Executive Chair, Suyono Sumohadiwidjojo, and the WCOT coordinator Rusdi Bustillo. Moderated and edited by Bjoern Vaughn.

Please follow this link to listen to this very informative podcast.

Podcast link: <https://youtu.be/rRmxqJaVeTk>

# A CONCERT ON JUNE 22

*Dahlan Foah writes...*

I am so pleased to announce that on June 22, 2022 at 8:00 PM the Atlanta Musicians' Orchestra will be presenting their Gala concert at Spivey Hall.

The concert will be in honor of the 100th. Anniversary of the first Atlanta Symphony Orchestra, founded and conducted by Maestro Enrico Leide - my great uncle.

Here is the information: [www.amogala.com](http://www.amogala.com)

Honora and I commissioned Lucas Richman to write a piece for the occasion. Here is his description and explanation of the piece:

<https://www.amogala.com/copy-of-concert-reception>

Kenn Wagner, violin and David Schepps, cello will be our guest soloists.

Honora will be Master of Ceremonies and I shall be conducting.

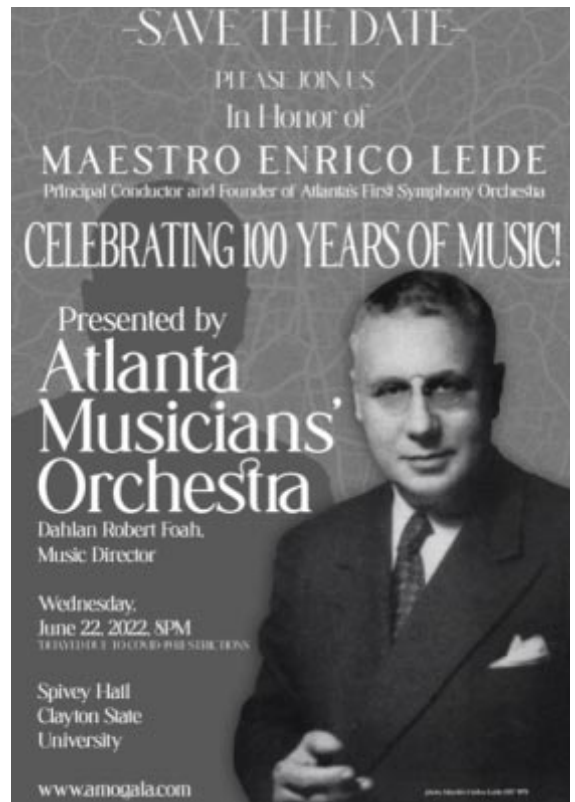
Lucas, Kenn, Honora, David and I are all in Subud. And the concert, by sheer 'coincidence' :) is happening on June 22 - Bapak's birthday!

So please do try to join us. With love to all,

*Dahlan Robert Leide Foah, Principal Conductor and Music Director, Atlanta Musicians' Orchestra.*

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*"La vita è un dono" (Life is a gift)*



## RECRUITING KEY ROLES IN SUSILA DHARMA

Susila Dharma International Association is seeking to recruit for two exciting key roles within our organisation – Executive Director and Communications and Network Coordinator.

Susila Dharma International Association (SDIA) is an Affiliate of the World Subud Association (WSA) dedicated to achieving many of the social and humanitarian aims of the WSA (link to WSA Aims). SDIA works in partnership with Subud members around the world to provide individuals, families and communities in need with the tools and support needed to improve their lives and pro-



tect the environment. SDIA is an association of 55 member NGOs working in 26 countries to support social change initiatives in the area of health, education, environment and sustainable livelihoods (see SDIA Website: )

If you love Susila Dharma and the development and humanitarian work we do, and are ready for a new adventure, please read on!

Ideally, we would like the successful candidates for both roles to start in post in September 2022, with a trial period of two months. To ensure continuity, for the first few months in post, our new staff >



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members will be mentored, advised and supported by the existing post-holders.

*The application deadline for both posts is June 10<sup>th</sup>.*

### SDIA Executive Director

Reporting to the Board of Directors, you will have overall strategic and operational responsibility for SDIA's subcontractors, programs, development, and the execution of its mission. If you are excited, curious and interested in the work of SDIA member organisations and what makes them special and unique, and have a deep knowledge of humanitarian and development programme delivery, this is the job for you!

You will lead on fundraising, networking, support to members – both national organisations and projects – operating in a wide range of legal, policy, programming contexts. While the Chair and Board lead on relationships with the World Subud Association (WSA) and other wing organisations, it is helpful if the ED has a good knowledge of the Subud organisation(s), its roots and foundation, its governance and decision-making processes.

If you are good at managing and working within a team in harmonious and flexible fashion and are experienced in international development or related fields, please apply!

For more information, see the full see the full job description and person specification at:

<https://susiladharma.org/wp-content/uploads/2022/04/SDIA-Executive-Director-Job-Description-Person-Specification.pdf>

### Communications & Network Coordinator

Reporting to the Executive Director (ED), you will be the Communications and Network Coordinator for an exciting Network of development NGOs working in 26 countries, helping to fulfil the social and development Aims of the WSA.

You will be part of a flexible, loving, Subud team, working with SDIA Board and volunteers from all over the world. You will be helping to tell the story of our SD projects and Network – within Subud and to the general public – highlighting the difference that we are making every day to improve lives and protect the environment.

If you are committed to making our world fairer and more sustainable, thrive on diversity, love working with people and have strong communications skills, please apply!

For more information, see the full job description and person specification at:

<https://susiladharma.org/wp-content/uploads/2022/04/SDIA-Comms-Network-Coordinator-Job-Description-Person-Specification.pdf>

If you are interested or know of a Subud member who would be a good fit for either of these jobs, please write to us at [virginia@susiladharma.org](mailto:virginia@susiladharma.org) ●

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## YAYASAN TAMBURAK SINTA ANNUAL REPORT

We will remember 2021 as a year full of lessons for program management and for implementing our Theory of Change, step by step. Not only are we having an impact on local development, but we also are continuing to develop and learn more about the approach we started in 1997.

We appreciate your encouragement, hopes, and collaboration toward achieving long-term and progressive results.

Please download our 2021 Annual Report to read our stories and accomplishments last year.

[https://www.subudworldnews.com/userfiles/news/documents/2022/April/220404\\_YTS\\_Annual\\_Report\\_Short\\_Version\\_Without\\_Finance\\_\\_compressed.pdf](https://www.subudworldnews.com/userfiles/news/documents/2022/April/220404_YTS_Annual_Report_Short_Version_Without_Finance__compressed.pdf)

### WORDS FROM MANAGEMENT

*From Bardolf Paul...*

I'd like to start off by thanking all of our dedicated staff, the communities and individuals we worked with, the various funding agencies and their staff, our Board members, and everyone else who supports our vision and mission in Kalimantan.

As mentioned in other parts of the report, this year has been a turning point in our development >

as an institution, both in terms of growth of staff and programs, and also because now having a broad and clear development framework for all of our programs and activities. Slowly some of our dreams are beginning to be realised.

We now are firmly embarked on the long-awaited corporate social responsibility program with PT Kalimantan Surya Kencana (KSK), who brought us into being 25 years ago in 1997. It's been a slow start, as we have many new staff, and it takes a lot of time to get an understanding of where we are going and what we want to achieve. It's unfamiliar waters for most people working in the development field. And of course, these days we are constantly adjusting our way through the current health crisis.

Programmatically, our main focus is the community and strengthening its capability to bring about change and development that provides benefits to most people. Everyone is still learning, and YTS tries to stimulate and accelerate the process, with help from government and private sector partners.

The report covers all our activities in some detail, and we have attempted to track achievements through our new Planning, Monitoring and Evaluation mechanism, identifying positive and negative signs of change. I invite you to have a closer look at everything we have been doing this year. It has been busy, challenging and rewarding in various ways, and all signs indicate it will continue that way in 2022. May I wish you all a rich and fulfilling time in the coming year. Thank you for your interest and support.



“ This year has been a turning point in our development as an institution... ”

## YTS HIGHLIGHTS OF 2021

YTS entered a transition year in 2021, with the program divided into three units: Area 1, Area 2, and Area 3, with a new coordinator in each area. The decision is in line with the implementation of Planning, Monitoring, Evaluation, and Learning (PMEL) to organize and track the implementation of the Six Components in Theory of Change (ToC), which was introduced in 2020.

ToC became the primary reference in all aspects of the program, with a focus on governance, livelihoods, health, education, culture, and infrastructure. ToC serves as a guide in the implementation of the participatory approach, capacity building, and technical assistance to ensure collaboration among the Golden Triangle Principle actors - Community, Government, and Private Stakeholders.

In running with the new framework and team, YTS had to adapt to new challenges and unpredictable conditions, due to the COVID-19 pandemic restrictions.

### Theory of Change

In 2021, YTS officially adopted the Theory of Change (ToC) as the primary guide in program implementation. The ToC identifies the broader development areas that YTS is now working in, in addition to livelihoods and governance. ToC enables us to track changes more effectively in the community and other sectors. However, not all signs of change will be the result of YTS's intervention.

### Area 1: Community Development and Empowerment Program

YTS wasn't able to start up the Corporate Social Responsibility (CSR) Program for PT KSK in 32 villages until May, as funding from the company was delayed until then. However, we made use >





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of the down time for more intensive planning and preparation before visiting the field.

One of the highlights in the program was the Social Forestry activity in seven villages in Gunung Mas Regency. We assisted the village in conducting a field survey to determine the potential from the forest for a core business. We found that almost 25% of the Community Forest in one village is already used for cultivation.

YTS also provided technical assistance, especially for the village government and community livelihoods, through the village annual work plan and BUMDes management.

To improve the governance capacity in communities in Gunung Mas, YTS conducted training for the village government staff. This included computer training to enhance their skills in administration. We also collaborated with the district government Village Community Empowerment Service to initiate BUMDes management training.

In Sanaman Mantikei, Katingan Regency, YTS conducted Community-Led Analysis and Planning (CLAP) in four villages to generate the baseline for program design and implementation. Apart from that, YTS also participated actively in village forums, such as the Musrenbang.

## Area 2: Bukit Batu and ACIAR Fire Management and Peatland Restoration Project

YTS has two project locations in Area 2 that focus on the livelihood component: Bukit Batu in Palangka Raya and Tumbang Nusa in Pulang Pisau Regency. We assisted agriculture and fish-processing communities in Bukit Batu. Meanwhile, with the support from the Australian Centre for International Agricultural Research (ACIAR), YTS worked with communities in Tumbang Nusa that are living on peatlands.

In Bukit Batu, we provided vegetable business management training as well as semi-organic vegetable training to farmers to help improve their knowledge and skills in agriculture businesses. We also worked with the Credit Union to help communities gain access to capital.

We monitored progress in the fish-processed food production groups that were formed in 2018. Because the pandemic has affected their production and sales, YTS keeps a close eye on how they are adapting to the situation. 2

In the ACIAR Project, YTS worked with rubber and purun groups to conduct research on both activities. In March, the team collaborated with rubber farmers to map their rubber plantations. We initiated a Value Chain Analysis (VCA) study on purun production and marketing to best value products and markets. In addition, we mapped the large Peat Hydrological Unit (KHG) in eight villages in Jabiren Raya Subdistrict, examining livelihoods, peatland management, and land use.

The team also provided communication media for the ACIAR project, including a new website [www.gambutkita.org](http://www.gambutkita.org), and followed up with field interviews to generate blog stories for the website.

## Area 3: Artisanal and Small-scale Gold Mining (ASGM)

The ASGM team is actively engaged with mining communities and several partners to facilitate capacity building. Under the UNDP-GEF GOLD-ISMIA project, YTS conducted activities to strengthen the capacity of government institutions in six provinces to understand the existing policy and regulatory framework for mercury-free ASGM.

YTS also assisted a women miners group in Riau Province to form a legal cooperative that will produce mercury-free gold and sell it to a commercial buyer. This initiative ran for 12 months and was under the UNDP GOLD-ISMIA project. Within the same project, YTS was commissioned to generate a financial manual on ASGM sector financing.

In collaboration with Pure Earth, YTS developed a training module on formalization covering: cooperative establishment procedures, leadership, mineral processing and waste management, and >



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technical principles on community mining permits.

The team also produced a baseline report in Tewang Pajangan Village in Gunung Mas Regency for GDC Consulting<sup>1</sup> from Korea, in preparation for an awareness-raising program on mercury contamination. A new phase of the project is now managed by Korean Mine Rehabilitation and Mineral Resources (KOMIR).

Partnering with the World Bank, YTS has a project to provide short-term assistance to artisanal mining communities to cope with COVID-19 impacts related to health, social and economic issues. This project is a follow-up from the survey on the impacts of COVID-19 on ASM communities that YTS conducted in 2020, and is focusing on Rangan Tate Village in Gunung Mas District, and Pudu Jaya, Bukit Harapan Village in East Kotawaringin District.



Apart from that, YTS also managed ‘Storytelling through Photos and Videos’, a project utilizing creative ways to gain more understanding on the impact of COVID-19 on ASGM communities. Women in Mining and Energy (WIME) was our partner, with YTS providing training and facilitation on photovoice and video production in Rangan Tate village. The visual stories the communities produced were presented in a national workshop.

YTS also participated in the DELVE Asia Pacific Exchange Forum on ASM, funded by the EGPS2. The forum aims to build networks to acknowledge ASM in development through formalization and promoting responsible mining.

### Kalimantan Kids Club

The purpose of the KKC scholarship fund is to provide educational support for children from underprivileged households. The KKC beneficiaries are students that live in the YTS’s assisted villages in Gunung Mas Regency, Bukit Batu Subdistrict, and Sanaman Mantikei Subdistrict. The number of KKC beneficiaries in 2021 increased 27% from 100 to 127 students compared to 2020, consisting of 56 boys and 71 girls. The KKC beneficiaries are divided into three groups based on their educational level: 20 university students, 52 senior high school students, and 55 junior high school students.

*<sup>1</sup> This project was developed and proposed by the consortium of Mine Reclamation Corporation (MIRECO), Byucksan Engineering (BEC), GDC Consulting (GDCC), and Korea Institute for Advancement of Technology (KIAT). The Ministry of Trade, Industry and Energy (MoTIE) of Korea funded this project*

*<sup>2</sup> World Bank, Extractive Global Programmatic Support Fund*

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## IN MEMORY OF RONIMUND VON BISSING 1914-2003

*An interview with Ronimund by Harris Smart...*

The much loved and respected Subud member, Ronimund “Hubert” von Bissing, passed away on Friday June 6 at 6.00 in the morning.

The only book I read before I came into Subud was his *Songs of Submission*. This is one of the few books about Subud which has attained the status of a “spiritual classic”, with a reputation outside Subud. It was the perfect book for me to read, and has been the introduction to Subud for many people.

In 1997 I was staying with Muchtar Martins in Portugal and I had a few days spare so I decided to go to Spain to the Jarmauza near Granada, the “community that is not a community” founded by Ronimund and his wife Sophie.

I was interested to meet Ronimund not only because of his books, but also because he is a link with the early history of Subud in the West.



Ronimund and Sophie gave me a delicious lunch and then we sat down to talk. In this interview I have used his previous name Ronimund, which he preferred.

*HS: Could you tell me a little about your family background, and your early years?*

RVB: I was born in Brighton, England, in 1914. My namesake, Hubert von Bissing, is recorded in the register of baronial families as having lived in Germany in the 11th century.

I was sent to schools in England. First, to a preparatory school, and later to Charterhouse. I left there at seventeen, very happy to escape, and studied at the Sorbonne and then Oxford.

At Oxford I studied Philosophy, Politics and Economics, but then for financial reasons I had to leave Oxford, and went with my family to

Chile. There I concentrated more on Politics and Philosophy because I came to the conclusion that nobody understands anything about Economics, a conclusion that all my subsequent experience has confirmed.

*HS: Were you always interested in spirituality?*

RVB: From sixteen or seventeen, I was searching. Finally, in Chile I felt a sort of despair about it all, but also felt I hadn't given Christianity a chance to provide answers to these questions which I imagined everyone must ask. I finally formulated ten questions that blocked my being able to embrace Christianity. They were basically about if there is a good God, why is there so much evil in the world?

I sent them to a Catholic priest, a Protestant clergyman, and what I called my "common sense" man. This started what I later came to call The God Correspondence. It went on for months.

At the end of it I felt I couldn't leave it like that, and at that moment I met Ouspensky and was introduced to his teaching and to the whole of the teaching of Gurdjieff and Ouspensky. I finally met Ouspensky in London and was accepted into his work.

*HS: What was Ouspensky's teaching?*

RVB: What appealed to me was that he diagnosed the problems of man but also showed a practical way out. Working on yourself, correcting the errors, saving the energy which is usually wasted and on which spiritual development depends. In that teaching it was stipulated how energy was needed for the transformation of man into a completely different being.

*HS: Was this a technique of attentiveness to oneself, catching oneself in these errors and trying to refrain from them?*

RVB: Yes, but also setting reminders for yourself, because the principle thing is you forget about it. By joining the Ouspensky group you were surrounded by people who were all engaged in this work.

I also did a lot of other things in this period. I became a barrister. I went through the Middle East and the Balkans in sandals with a rucksack on my back. I also visited Mount Athos, where I formed a close friendship with one of the monks - Father Nicone. I also went through Cyprus and came across a piece of land I thought was a good investment. I had no money but I persuaded my mother to invest, and later it became a fortune for our family.

At the age of 24 I decided to commit myself totally to a spiritual life and I went to live at Ouspensky's place in the country. I was there for three years during which time I did agricultural work. I specialised in milling, grinding foods for mixing, and shepherding.

*HS: What was Ouspensky like?*

RVB: He was an elderly man by then. He was about sixty, but like many Russians, he had aged more quickly than others. The person who ran the house and looked after the psychology of all the people involved was Madame Ouspensky.

Ouspensky met Gurdjieff in Moscow in 1915 and followed him completely in every way, including



*Ronimund von Bissing.  
(Photo by Viktor Boehm)*

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escaping from Russia to Istanbul. Then in 1923 they separated and had nothing further to do with each other, and Ouspensky set up his own work. We had no contact with Gurdjieff at that time. We didn't know if he was still alive.

Then the war began, and the Ouspenskys decided they wouldn't be able to expand the work during wartime in Europe, and they went to America. I felt very desolate and I wanted to go to America too. But then I was offered a job with British intelligence which enabled me to go to America.

I went on a tramp steamer in convoy but the ship was torpedoed. I managed to survive, but I had a lot of luggage with me, a lot of books including nineteen volumes of Buddhist texts. That all went down. Fortunately, a corvette came and picked us up and not long after I was in Canadian navy underwear and overalls lying in a hammock. Then we landed in Canada and I went down to New York.

I then visited Ouspensky who had a new place in the country not far from New York, 400 acres with a big mansion.

My responsibilities were Mexico and Central and South America, gathering the intelligence that came from there, and liaising with Washington and Canada. But I was able to maintain my contact with Ouspensky, live at his place in the country and commute to New York. I became closer to Ouspensky than ever before.

At the end of the war, British intelligence was keen that I should stay on. The man in London who wanted me to join was Kim Philby.

*HS: You had a merciful deliverance there.*

RVB: After the war I was offered a job in Canadian external affairs. My recruiter assured me I could become an ambassador in three years, but it would have taken me away from Ouspensky and so I turned it down.

We had decided in the Ouspensky work to start a little business of our own, so I decided to join that endeavour. We had offices in an old mansion beautifully done by J. P. Morgan for his mistress.

We became advisers to English firms wanting to come into the United States.

Then Ouspensky died in 1947, and the day after his death Madame Ouspensky sent an invitation for Gurdjieff to come.

*HS: What impression did he make on you?*

RVB: There is no possible answer. He was a very powerful presence, an inscrutable man in the sense that he didn't appear to be inscrutable at all. An amusing storyteller, an entertainer, but everything was always tense around him.

If he was telling a story with a group of people around, he was always telling it on at least two different levels, maybe three, maybe addressed to one person, the one he'd never look at. He also did something the Ouspenskys never did which was to give direct tasks to people. He also cheated but always with the right aim and outcome. This is something Sufis do I believe - say things that are not necessarily exactly correct but achieve a certain result. I felt this was always rather difficult to deal with. With Ouspensky everything was always exactly correct.

*HS: My favourite story about Gurdjieff is how at one point in his life he supported himself by catching sparrows, painting them yellow and selling them as canaries. Did Gurdjieff influence your approach to spirituality?*

RVB: He certainly had a tremendous effect upon me. Gurdjieff had the capacity for arousing the worst emotions in you, then putting up a hand and saying, now, you see yourself?

He drank a great deal. Not so much him, by then he was old, but he encouraged a lot of drinking. It was a method. He said once, "I need alcohol to save time." You were supposed to be alive and alert in the internal sense but carrying a great load of alcohol. So it was an extraordinary experience.

*HS: Gurdjieff died in 1949. Did that have an impact on you?*

RVB: The foundations of Ouspensky's work had shifted because of Gurdjieff, upsetting the balance of some people. I began to feel I could make no further progress with Madame Ouspensky.

I got the idea to do a television program interviewing interesting visitors to New York, a commonplace thing now, but an original idea then. I got a French champagne maker to be the sponsor. But suddenly the producer said he couldn't do it if the sponsor was alcohol, because he was Quaker, and it all fell through. I decided to leave the States and went to Cyprus.



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*HS: You had earlier purchased this land there?*

RVB: I planned a development of 840 houses with parks and shops and so on. All this I might add was happening on my honeymoon because I had married in 1953. By 1957 I had created this development.

I built five sample houses that became the relief headquarters during the Suez crisis in 1956. The generals used to come back from Suez and dine at our place.

Later, when there was terrorism, it was the only place that was never attacked, and the leaders of the different parties, Greeks, Turks, and English, were all able to meet there. I asked them to be discreet about their arms and put their guns aside when they were dancing.

*HS: When did you hear about Subud?*

RVB: In Nicosia we went one day to a typical colonial party and a chief justice said to Sophie, "There's a man your husband would like to meet. He's Husein Rofé and he teaches at the Turkish school."

Husein had come to Cyprus at the invitation of Meredith, later Roland Starr, and his wife Alison. The Starrs were extremely poor. They literally had no money sometimes. He used to do a little homeopathic medicine and various extraneous activities. I heard of him once giving a talk called "Sex in the Atomic Age", I didn't know which he knew less about, sex or the atomic age. I had met Starr once, and he was a walking encyclopaedia of esoterica, but I was not favourably impressed.

In 1956 we agreed to meet Husein in England and I was opened. This was before Bapak came to England of course.

*HS: What did you experience at the time of your opening?*

RVB: I felt a strong warmth down the front and then at the back, and at the end of it, I was in a state of relaxation which was deeper than I had ever felt before. Even the residual tension was gone. My mind was quiet. It was these elements that convinced me early on that this had a serious content. I felt it carried along the same lines in which I had been going, but took me further.

I introduced two other couples to Husein. They had also been in the Work. Then, late in January, John Bennett was opened. I had known him since I joined the Work in 1935.

*HS: It seems you weren't entirely confident about him?*

RVB: He was an extraordinary man with great brilliance of mind and very attractive to many people, but he was turned out of the Ouspensky work. He was doing things Ouspensky had told him not to do, using Ouspensky's own lectures to gather pupils. Later, when Gurdjieff died, Madame de Salzman turned him out of that, too.

I was afraid there would be no control over Bennett, and that's what happened. The same pattern he had had with Ouspensky and Gurdjieff was repeated when he eventually left Subud. It was all foreseeable.

At the same time, Coombe Springs was a marvellous place. But what has not been understood is that Bennett's followers came to Subud, but the more serious people involved in the work regarded Bennett as an offshoot, and disapproved of him as someone doing wild and undisciplined things, doing his "own thing", not in the correct line. Subsequently he joined up with the Sufi, Idries Shah, and then left Shah.

Anyway, one felt misgivings. After Bapak had arrived in London, and it had been decided that he would go to Coombe Springs, I motored him down there. He was warned about Bennett but said to me, "I understand these things. In Indonesia we also have sects but still I think it is for the best." No doubt he was right. But what is generally not known is that none of the serious followers of Gurdjieff and Ouspensky came to Subud, only a few individuals.

*HS: What sort of a person was Idries Shah?*

RVB: I respected what he said he was doing. He said his grandfather had introduced Gurdjieff to a brotherhood in Afghanistan where he learned everything he knew. But Gurdjieff had left there after only six months, and was not authorised to teach, and should not have done so. Therefore, many things went wrong. That was Shah's version of the Gurdjieff story.

*HS: What impression did Bapak make on you?*

RVB: The first time I met Bapak was at the house in Dartmouth Road where Husein Rofé was living. This was where Bapak first stayed when he came to England, before he went to Coombe >

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Springs. Husein talked about Bapak in a way I didn't really like, referring to him as "my Master". That was never how I experienced Bapak.

We arrived two days after Bapak. He came on May 22nd 1957 and we arrived on the 24th. I went up the stairs, rickety boarding house stairs, and came into Bapak's room. He said, "I've been waiting a long time to meet you." He was very simple, very warm.

He talked about the time he first received the latihan and then we did latihan in this quite small room. Shortly after he moved to Coombe. There was a sitting room there where we often did small latihans.

*HS: So when you came to Subud did that mean an adjustment or a new way of looking at things for you?*

RVB: From the beginning I decided to stop everything connected with Ouspensky, all efforts, and all exercises. I felt that was a very important thing to do. Bapak once said to me, "The Latihan is trying to come up in you. Don't stop it." By which I'm sure he meant that if you bring in mental exercises you could stop it. Certainly it seems some people, such as Bennett, came to feel that the latihan was not enough and needed to be supported by returning to this more conscious effort.

In essence the latihan doesn't need anything. At the same time Bapak has always been emphatic that you continue with your religion and I feel increasingly that a religion of some kind is concomitant of the Subud experience because Subud is an inner experience, it has no instructions, no guidelines. Sometimes I find people who may have been doing the Latihan for a long time still seem to not be aware of the guidelines given by religion, what is right and what is wrong. If they haven't had it directly in the Latihan, they don't practise it. I feel there is a serious gap there.

*HS: It seems that when Subud came to Coombe Spring it was a very exhilarating time, but also a disorganised time.*

RVB: The whole of that time was extraordinary, chaotic in a sense, a tremendous atmosphere that I'd never experienced before. Bapak said, "During this summer 500 people will be opened." We were used to a group that never had more than a dozen or twenty and to think of starting off with 500 seemed extraordinary. We were doing Latihan six days a week for about five hours continuously. Sophie and I were in the continuous Latihan from 7.30 until after midnight. As you can imagine five hours continuous Latihan has an effect.

*HS: Can you recall any particular experiences from that time that were very important to you?*

RVB: After five hours - with a new batch of people coming in every half-hour, we'd then go up to Bapak's sitting room with just a few people, and Bapak would talk and do the first testing, which we'd never heard of before. It was a period of extreme stress and I was already thin but I lost a kilo that summer.

In February 1957 after making contact with Bapak, quite out of the blue, but I always felt it was connected, something completely new happened in my life. An old friend called Alexander Dennis told me about a big project that he wanted me to be involved with in Kenya. He talked of a huge development on 19,000 acres which some British families had had in their possession for generations and never done anything with. He'd seen what I'd done in Cyprus and admired it very much and wanted me to develop the land in Kenya. I went back to Cyprus and got Alistair McDonald, the architect who'd worked with me in Cyprus to come to Kenya and we went together. We formulated some general principles of development while walking over the land and agreed that I should go to London to work with him. But that work only amounted to half a day a week so it left all the rest of the time for me to be with Bapak.

Bapak wanted us to travel to California but we didn't want the children to be taken from hotel to hotel so we thought of having a boat. Eventually I bought a big yacht in California. We went up in the boat to San Francisco, Seattle and Vancouver helping to get Subud groups going up and down the coast. Things would happen in the most unexpected ways. In Vancouver I made contact with a man I'd known from my Cyprus development days who liked to own a house wherever he did business. He had one in Vancouver and I invited him to come and have a drink. While we were chatting he said, "Have you ever been interested in anything spiritual?" I said, "Well, yes..." He said, "I'm going to a meeting tonight and I can't stay for dinner. That is one thing I won't cancel for anything." So we went with him. It turned out to be a spiritualist meeting with an Ouija board.



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We met a number of interesting people there who we invited on board the boat, and took them for a cruise, doing Latihan the whole time. The businessman couldn't come but he said, "Radio me from wherever you are and I'll charter a plane and come alongside you." He did, I have a movie of it. He used to come at weekends and we'd do Latihan together. There was another man who had the gift of healing and he had a circle of people. As we were coming back into Vancouver he said, would you like to meet my group? We were being so passive, so submitted to trying to find out what the will of God was that we agreed. He arranged for his people to come in batches and we talked to them and opened them. There was no long waiting list. In my Ouspensky days I had been very clear whenever I had to talk to people. Now I found myself without fluency or clarity but everyone *asked to be opened*.

*HS: Were you able to sail this boat by yourself?*

RVB: We had a crew of seven. We later decided we should go back to Europe but we couldn't go through the Caribbean until October because of the hurricanes. So we waited at Vancouver then went down to Panama and across the Atlantic. We saw Bapak again at the Congress.

Bapak at the beginning in 1957, in the very first days said, "One day you will receive writing. You will write a commentary on Susila Budhi Dharma. Not necessary to study or think, just take pencil and paper and write." For two years nothing happened. I always remembered what he said and in Ireland just before the Congress we had a big house where Bapak came to stay. I was already ready with writing materials in a drawer in one of the rooms there, just in case. One day I suddenly felt to write. I just felt I had to go to the desk, get out paper and pencil and begin writing. That was the beginning of Songs of Submission. I had no idea what it would be or what its title was, I just wrote.

*HS: Over what period of time did you write it?*

RVB: About two years. I called it Songs of Submission (On the practice of Subud). I completed it in '61 and it was published in '62. Then I had nothing in relation to writing for many years but in Formentera it started again. Once I had two pages come together, then nothing further for two or three years then it came again. This was Songs of the Heart. In the received writing nothing is changed. In the poems it is slightly different, there may be changes in the rhythms.

I never understood what Bapak meant when he said a commentary on Susila Budhi Dharma because that was the name of his book and I couldn't see myself writing a commentary on his book. But then another book started in me, Songs of the Journey, which has not been fully published in English yet, only in German.

Songs of the Journey is in two parts, one of which Aspirant has been published in English. The other part that has not been published yet is called Practitioner. But while doing that I realised what he meant. It is really all the whole of Susila Budhi Dharma, the whole of Subud. Songs of Submission, is Susila Budhi Dharma.

When I was writing Songs of the Journey I realised what this was, and I wrote to Bapak on June 22nd 1987, the day he died.

*HS: What about these children's books you've written?*

RVB: They're not what I call received writing. I just became so fed up with the children's bedtime stories, complete junk, that I thought I'd write something with meaning to it, something that would have some meaning for the parents. So I started Land of the Burning Gold. It didn't get published for eighteen years. It is now in Spanish, Italian, French, German, Norwegian, Dutch and English.

*HS: Do you feel you understand Susila Budhi Dharma, Bapak's book? Let me put that another way...I have a lot of trouble with it myself.*

RVB: Well, let me be honest about it. I've never got very much from it. I don't go back and look at it, perhaps I should. I've never known anyone to be brought to Subud through reading it.

In 1959 Bapak told us to go to South Africa, not to live forever but to stay for a while; but we couldn't bear the apartheid attitude. I wrote to Bapak and he said he understood about South Africa, and as for us going to Switzerland it was all right but we didn't have to worry because we would have the protection of Almighty God wherever we were.

By the time we got to Switzerland I knew I'd have to make some more money so we looked down in Spain at Formentera and I bought a piece of land there in 1962, which five years later in 1967 I >

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began to develop. I built a hotel with building sites for houses around it. We lived in the hotel and managed it. I never thought I would do that, but I learned how to do it. The hotel was only open from March to October and then we would move to Switzerland.

*HS: Was that an enjoyable experience, running the hotel?*

RVB: Yes, it was. We always had a Subud group going and different people came, young people, some hippies. There was a pretty wild side to the group, hair down to the shoulders but very nice people, and some of them mended their ways and became respectable.

*HS: Was it still while you were living on Formentera that you became interested in this place?*

RVB: We were thinking of leaving Formentera and I saw an ad for a house here at Orgiva. I came here for two days and found something special. A lot of seekers here. We kept looking for the right place and eventually we found this house. It was absolutely right; we moved into it straight away.

Other Subud members are now coming here to live. The first was the architect Marc Vouga and his wife Elsa. They came to visit with Simon Guerrand and Ruslan Jelman. Later others came, a latihan hall was built, and around it a small housing development gradually took shape, which is still evolving.

It was at their house at Jaramuza that Hubert spent his last days. His heart gradually began to fail as did also his eyesight, and he had a series of strokes. But despite this increasing frailty he still loved to sit on the verandah with his devoted Sophie, where - mentally very much alert, he still derived much pleasure from talking with visitors.

*Hubert died at 6.0 a.m. on June 6th, 2003, at the age of 89. Of his funeral Andrew Bromley writes:*

There was a short service in the local Catholic church (Orgiva) at which Marc Vouga played a Bach adagio on Saturday morning. We then followed the coffin to the local cemetery where Hubert's body was sealed into a 'niche' in the wall which was actually the highest in the cemetery. There were about 60 or 70 at the service of which 25 were Subud members. At 2 o'clock the Subud members gathered at Jaramuza, to eat together following a short reading from *Aspirant*.

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## SPREADING THE LATIHAN

*Sebastian Paemen writes...*

I have found discussions about 'the growth of Subud' never very useful and I avoid them. In the end it is in God's hand. If it was solely our responsibility Subud would never have spread all over the world and so quickly.

It seems that sometimes individuals are guided to do God's work and spread the latihan, like Husein Rofé and Emmanuel Arroni. This always happens in God's time, not in our time. I have never seen lots of people suddenly coming to Subud after yet another workshop or written article about how we can get more members.

In recent years our brother Ruslan Moore was guided to bring the latihan to Malawi where there is a blossoming Subud community of very dedicated Subud members nowadays. Related to this is a group of Malawian expats who form the majority of the Leicester group in the UK.

We are Subud, if we grow individually Subud will grow too. It will happen automatically, not via workshops or schemes about how to attract more members.



*Ruslan Moore in Malawi..*

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## Yayasan Tambuhak Sinta (YTS) Seeks Executive Director

YTS was established by PT Kalimantan Surya Kencana (KSK) and Dayak communities in 1998. It is a non-profit foundation established to manage issues of the ecological, social and economic impacts of the company's mining exploration, and expected mining activities.

KSK has played an important role internationally in the growing, global discourse concerning social responsibility and issues of sustainable development of mining operations through YTS, as well as launching a range of programs to the local communities that exist close to the company's operations in Kalimantan.

A large portion of the funding for YTS is provided by the company, but other donors are participating in funding its community development programs.

### Duties and Responsibilities of the Executive Director

The Executive Director will report to the YTS Board of Directors. It is expected that the outgoing Executive Director of YTS will continue to support YTS's activities at the highest level.

The position is based at the office shared with the company in Palangka Raya, Central Kalimantan. Regular site visits will be required to the YTS village-based projects in Central Kalimantan and other locations, at this time. Occasional visits to Jakarta and internationally to support YTS's involvement in forums and workshops concerning the social and environmental responsibilities of mining operations may also be required.

### The ideal candidate would have the following qualities:

1. A good understanding and direct experience of participatory development principles, approaches and methodologies.
2. Understanding and experience of rural society and culture in SE Asia at least five years, particularly Indonesia: communities, government, CSOs.
3. Understanding and experience of good governance principles and realities in society.
4. Understanding and experience of corporate social responsibility, particularly in the mining sector.
5. Exceptional interpersonal behavior and communication skills: open attitude, good empathetic listener and speaker.
6. Minimum five years of experience in managing an organization in the development field: good hands-on financial, operational and personnel management skills.
7. Good analytical thinker and writer.
8. Very flexible and adaptable to changing, challenging, and dynamic conditions.
9. Knowledgeable and experienced with communication media in development.
10. Must have fluency in English in order to represent the organization to international donors and events.

### Remuneration and Contract

Remuneration, leave conditions, health insurance and other provisions of employment will be competitive to similar salaries in the industry. The initial employment term will be subject to negotiation. Start date is as soon as possible.

### Application

Send a recent CV plus a brief description, as to why you believe that you have the experience and skills to undertake the assignment to: [edyts2022@gmail.com](mailto:edyts2022@gmail.com)

# THE LIFE OF TOMIK SUBAGIO

*A Book On the Life of Tomik Subagio in bilingual Indonesian-English has been published in Indonesia. Subagio writes...*

My life is guided through my worship to God The Almighty, to care for fellow beings and the environment, to return evil with goodwill and stay humble.

It is written by my grandniece, Sherry Hendraswari. If you wish to have a copy of the book you can contact my grandniece in Indonesia through her email address: [Hendraswari-s3h4r1@gmail.com](mailto:Hendraswari-s3h4r1@gmail.com)

## SYNOPSIS ON THE BACK COVER

*Sherry Hendraswari writes...*

Tomik Subagio was born in Solo, Central Java, on May 7, 1932 and he is the grandson of Kanjeng Raden Tumenggung Reksoprojo, Patih (Prime Minister) Kasununan (Kingdom) Surakarta Hadiningrat, who has lived on the kangaroo continent, Australia, for more than half a century.

After working for 24 years as a civil servant at the Department of Engineering and Water Supply, South Australia, Tomik devotes most of his time to humanity. Losing hundreds of millions (tens of thousands of dollars) does not deter him from helping others. In addition, Tomik is a very simple person. Since 1970, Tomik has gone to work by bicycle (bike to work) until he is now almost 90 years old. "So that the body is fit, it is not difficult to find parking, and free from air pollution." he said.

The many awards he received from the Governments of Indonesia and Australia made several Indonesian and Australian print media cover Tomik's life story. His experience as an Indonesian citizen living in the west for more than 60 years as a Civil Servant, Consultant, Translator, and Volunteer as well as Tomik's marriage to an Australian woman is very interesting to observe.

More than that, Tomik's life lessons are very valuable to know. Tomik's daily life is very simple and looks ordinary but has great meaning and benefits for himself, others and the environment.

To my Grandfather Tomik who has taught me not only to care for others and the environment, but also to always live a simple and humble life.



*Subagio with his grandniece, Sherry.*

## POSSUM IS INDEED LUCKY

*At 90 years of age still working and riding bike.*

Possum is indeed lucky being born to very good parents,  
with siblings that care for and love one another

Possum is indeed lucky to have won a scholarship  
That brought him to Australia to study engineering  
He has been given the opportunity to serve the community  
To give something back to the community and leave behind a legacy.

As an engineer Public Servant  
Possum is the only one ever presented the Government  
with an Intellectual Property.

Possum is indeed lucky to have married Janet  
Who taught me what to eat and taught me to ride bike and stay healthy

The proof of the pudding  
Is at 90 Possum is still working as a Translator and still riding bike  
at 90 years of age, I am the longest and the oldest Public Servant in South Australia

Possum and Janet is indeed a lucky couple



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To have been entrusted as guardians of two complete children  
Those now have grown up as well equipped adults  
To take care of themselves and serve the community

Possum is indeed lucky  
He has friends of any age,  
Regardless of status, gender and colour of skin  
Even a wild animal, Lady Possum befriended Possum.

Possum is indeed lucky  
At 80 he still enjoyed his son's companionship on the golf course.  
And his daughter's at the gamelan.

Possum is indeed a lucky person  
To have accomplished his mission  
As husband and parent to his children



*Subagio, also known as Possum.*

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## Theme from The Eulipions

*Subud archivist, Daniela Moneta, writes about one of her favourite jazz performers, Rahsaan Roland Kirk...*

*This is an article I wrote this Ramadan about Rashaan. I think it was my artistic side that was getting a good workout. Lots of love and my heart bursting with emotions. Maybe my emotions are being purified. It is strange. I love that poem that he and Betty Neels wrote about the "eulipions".*

*I just realized why I am so hung up with this man and the beauty I see in his music and creativity. Some of my ancestors were slave owners in the American south and every year I have to continue the job of purifying them (and me) during Ramadan.*

Rahsaan Roland Kirk plays the piece that he wrote in *The Return of the 5000 lb. Man*, a Warner Bros. recording. The word, Eulipion, refers to what Kirk called, "Agents of Change" – poets, painters, musicians, writers, and artists who changed the world.

In this performance, he plays with one hand after a paralyzing stroke in 1975, along with Gil Evans and his orchestra on 30 October 1976 in Westfalenhalle, Dortmund, Germany. He passed away about a year later from complications of his stroke. He was age 41 when he died.

Rahsaan Roland Kirk was blinded by accident when he was two years old. He mastered by 1963 the art of circular breathing, a technique that enabled him to breath in and breath out at the same time, playing without pause for breath.



*Rahsaan Roland Kirk..*

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He was an American jazz multi-instrumentalist, who played tenor saxophone, flute, and many other instruments he invented; including whistles, bells, and recorded sounds. *“He was renowned for his onstage vitality, during which virtuoso improvisation was accompanied by comic banter, political ranting, and mostly the ability to play several instruments simultaneously.”* [From Google Arts & Culture.](#)

He made a film with John Cage in 1966 called *Sound??*, directed brilliantly by Dick Fontaine. *“Although Rahsaan Roland Kirk and John Cage never actually meet in this film (Cage’s enigmatic questions about sound are intercut with some of Kirk’s more ambitious experiments with it). These two very different musical iconoclasts share a similar vision of the boundless possibilities of music and sound.”* On this website: <https://youtu.be/9YbA8SXFEE>

Mr. Kirk played flute, clarinet and soprano saxophone and many other instruments that he invented. Why did he want to play more than one horn at a time?

Said Mr. Kirk: "I dreamed that I was playing two horns at once and I decided to do it. My life has been motivated by dreams. I have had a series of dreams throughout my life, and each one I had, changed my life. That's why I added Rahsaan to my name. I'm not a Muslim." [From The Washington Post, 7 Dec 1977.](#)

The following link is from one of Kirk’s performances on the “Theme for the Eulipions”:  
<https://youtu.be/DrDvhxnz-xg>

## Lyrics for the Eulipions

Songwriters: Betty H. Neals / Rahsaan Roland Kirk.

Ah huh, you wouldn't forget him either  
if you had met him where I met him  
talkin' about desolation. Lord  
desolation is in a railroad station round about 2am on a weeknight  
when you walk into desolation like that, and suddenly, out of nowhere comes  
a warm song, you aren't about to forget it  
this is the first time though that I've heard him at the airport  
I know he moves along the piers; ah hun [she laughs]  
he calls himself a journey agent  
a eulipion

Says his friends the poets and the artists and  
the musicians are eulipions too  
hey listen, listen to his tune  
he calls it the duty-free gift for the traveler

if there were no song  
you would have this song  
to give warmth at night  
and to keep you strong  
it would make love a guess  
spinning round and round



and when meteors fall  
love would reach the ground  
if there were no moon  
to control the tides  
there would be these notes  
as the sail goes by  
we would make song [??]  
and the praises soft  
on the offer of love  
may you live it out

*Theme for the Eulipions lyrics*  
© Rokir Music Corporation

Betty H. Neals was an African American professor who taught writing and poetry. She wrote several books and some songs for Rashaan Roland Kirk and John Coltrane.



**THE INFLATED TEAR** *Live at the Fourth Mezinarodni Jazz Festival, in Prague, October 19, 1967.*  
*Click here to view the piece:* <https://youtu.be/ZlqLJmlQQNM>

To me this piece, “The Inflated Tear,” is an expression of Rashaan Roland Kirk’s life: the sweet creation of life, the birth and discovery; then the reckoning and the tragedies of a child; overcoming the difficulties of life; new discoveries and love; and then again, the tragedies, and the frantic end – “Help them! Please, help them; they don’t know what they are doing.”

This music has inspired me to create drawings, paintings, prints, and prayers about these themes. Expressing my own inflated tear, my own joy of living, and what makes my heart ache. I pray for you Rashaan as though you were my family or one of my ancestors during Ramadan or, God forbid, someone my ancestors may have hurt.

## PAINTINGS BY DANIELA

*Daniela further expresses her response to Kirk’s music with her own paintings. Inflated Tear #1 (next page) needs no explanation, but of Inflated Tear #2 (right) she writes...*



*Inflated Tear #2.*



*Inflated Tear # 2*, has a story and needs a bit of an explanation.

There is a woman prostrate at the bottom of the print. The caption on this one is: "I ask no favor for my sex. All I ask of my brethren is that they take their feet off our necks."

This quote is from a 19th century abolitionist and suffragist, Sarah Moore Grimke, who was a lawyer and strived to be a judge.

Her father was a judge and so was her brother, but a woman could be a judge in 19th century America so she became an abolitionist.

Sarah's words inspired Ruth Bader Ginsburg (an American Supreme Court Judge) who had a fierce fight to get to that position at a time when women were not wanted by the legal profession; her work changed the way the world is for American women.

[< Inflated Tear #1.](#)

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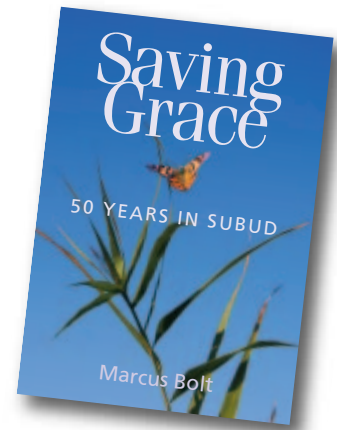




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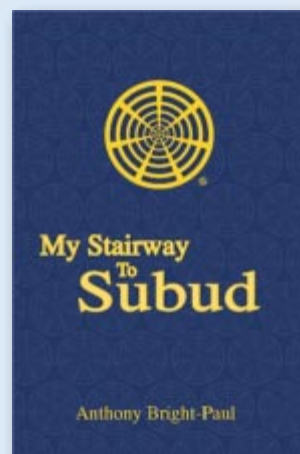
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*A new book from Lawrence Brazier*

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**From Muhammad Subuh: "If you can laugh from the belly you are unable to simultaneously think. You are then in the spiritual (realm)."**

*Harris Smart writes...*

Lawrence has an idiosyncratic view of the universe. He often adopts the persona of the jester and someone who looks at life with a sideways glance, sometimes quite in askance.

Nevertheless, I am convinced he is a very serious man at heart, and this shines through in these essays. There is humour and striking observations to entertain you, but deep down he wants to get to the heart of the big issues.

The book certainly includes the categories that Lawrence mentions, travel, people, and religion, but there's lots more besides. We meet many characters in this book who include strangers he has met on his travels, as well as famous people past and present.

Other chapters are based on thorough research. His wonderful essay "The Orientalists", which we recently republished in *Subud Voice*, is a fascinating survey of those Brits who embraced Oriental beliefs and lifestyles.

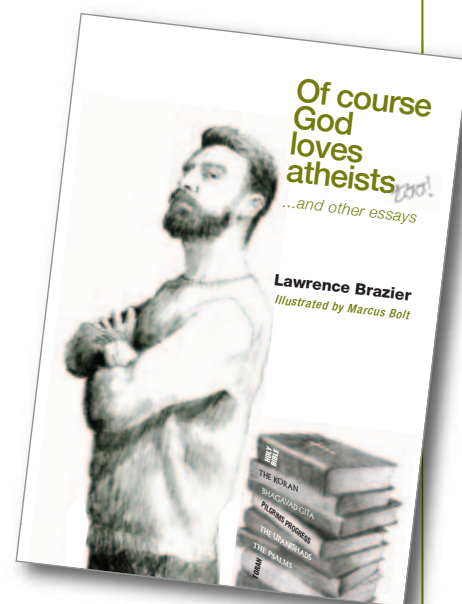
There are jokey pieces about sarongs and getting blessed by sneezing, but above all one senses the deep wonder of his good fortune, which he has received in a difficult world.

Beautifully designed by Marcus Bolt, who has also illustrated the cover and LB's cartoons, **the book can be obtained from:**

[www.lulu.com/search?adult\\_audience\\_rating=00&q=Of%20Course%20God%20Loves%20Atheists%20Lawrence%20Brazier](http://www.lulu.com/search?adult_audience_rating=00&q=Of%20Course%20God%20Loves%20Atheists%20Lawrence%20Brazier)

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